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Outline of Rede-Craft

REDE-CRAFT

AN OUTLINE

OF

REDE-CRAFT

(LOGIC)

WITH ENGLISH WORDING

BY

WILLIAM BARNES, B.D.

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REDE-CRAFT

Perhibeo, forhold.
Permitto, forlet, forleatan. (A. Saxon.)
Perjuro, forswear.
Permano, forflow.
Perpello, fordrive.
Perpendo, forspend.
Perrumpo, forbreak.
Perseco, forcut, forcarve.

As far as this little book follows the pattern of any other, it is that of 'Logicæ Artis Compendium, a Rob. Sanderson, Oxoniæ, 1631.'

W. BARNES.

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REDE-CRAFT.

BOOK I.

1. REDE-CRAFT is the craft (art) of reasoning or argumentation; wrangling.

Rede is an old English word for reasoning or counselling. 'The man is blest that hath not lent to wicked rede his eare.'—*Psalm* I., old version.

Wrangling, a wrestling with the mind or words, is an old word for disputation or argumentation in the higher meaning of unangry and learned disputations in the schools, whence the name of 'Wranglers' yet holds over those who take honours without wrangling in the old meaning of the word. While 'Rede-craft' may be taken for logic, or the art of reasoning, 'Rede-ship' would mean an act or form of reasoning. 'Rede-matter' (prædicabile) is speech-matter, or what may be said of things.

2. Speech-matters (prædicabilia) are

1. *Kind* (genus).
2. *Hue* (species).
3. *Odds* (differentia).
4. *Selflihood* (proprium).
5. *Haplihood* (accidens).

3. (1) *Kind* (genus). A kind is a set of things of

one *kin*, as a genus is a set of things of one form of begetting; since genus is from *gigno*, to beget.

(2) *Hue* or *make* (*under-kind*, species). *Hiw* (Sax.) or *hue* meant firstly, and truly, a shape in line and colour, whence *hiwian* (Sax.) to hew or shapen; and so *species* from *specio*, to see, behold, in Latin means the appearance, in lines and hues, of a thing as it is seen.

Below an under-kind or hue is a *onehood* (individuale), the being of a single thing, not further formarked into lower undershares.

4. (3) *Odds*, *sundriness*, or *unmatchsomeness* (differentia) is that by which a thing is anyhow unlike to another, whether *selfly*, or by what is in or of itself as such, as a horse and a bird which are unlike in make; or *haply*, by what is in them by hap and not of their kind as such; as a fair and a dark woman, or a tall and a short man, or in *shape*, as a square and triangle; or *muchness*; as a crown and shilling in weight of silver; or *suchness*, as sweet and sour, or in any other way.

5. (4) *Selfliness* and *hapliness* (proprium et accidens). A selfliness of a thing is somewhat in or of its very self as in or of its kind, as heat is a selfliness of fire or the sun.

It may be of sundry kinds, as belonging

(*a*) to one, not to all; as of a man to be healed of a wound.

(*b*) to all, not to one only; as of a man to be two-legged.

(*c*) to all and each, but not alwise; as to man to grow more than four feet tall, or to have a

body not fastened in flesh to that of another man, as in the case of the Siamese twins.

(*d*) to all and each, and alwise: as to man to die, to be laughsome.

(5) *Hapliness* (accidens) is somewhat which belongs to a thing as of hap, or of a happensome kind, or which may either hold or be wanting to a thing, without a making or an unmaking of the selfhood of it, as whiteness or blackness of linen.

A hapliness may be sundersome from a thing, as cold from water by heating; or unsundersome, as moisture from water.

6. *Foreclearenings* (anteprædicamenta) are foresteps to *Rede-matters*, and are,

1. *Formarkings* (definitiones).
2. *Forsunderings* or *fordealings* (divisiones).
3. *Rules* (regulæ).

Formarkings may be *onesome* (univoca), as a head-word, or common name for sundry things, of which each comes under the formarking of the first; as animal, which, if it means a being with life, is true for man, horse, bird, and fish.

A *formarking* may be *twaysome* (æquivoca), as a common name for each of things of sundry kinds, as a *bank*, of a store of money, and a *bank* of earth; a *pound* for a weight, and a yard for stray cattle; a *pen* for writing, and for sheep.

7. *Forsunderings*, *fordealings* (divisiones), are of two kinds, of words and things.

1. Forsundering of words, as sundry words for one thing, as 'a tall man,' 'the brush of a fox'; or of one word for many things, as, a crew, a herd, and other cases.

2. Forsundering of things, as a *pen* for writing or for sheep; a *pound* weight, and yard for stray cattle.

If *pen* be defined as a tool for writing, the formarking will not stand good for a *pen* for sheep; as the same formarking will not be good for a *pound* weight and a *pound* for cattle; or for a *bank* as a store of money, and a *bank* of earth; or *fall*, the autumn, and *fall*, a falling; or a *mint* for money, and *mint*, a herb.

Among formarkings of things are,

Those of what is said *of* the speech-thing, but is not *in* the speech-thing, as 'man is an animal.'

In and not said *of* a thing, as 'the white of the eye.'

In and said *of* the thing, as 'the white horse.'

Not *in nor* said *of* a thing, as 'Socrates.'

8. Rede-matters (prædicamenta) are,

1. *Thing* or *being* (substantia).
2. *Muchness* (quantitas).
3. *Suchness* (qualitas).
4. *Twin suchness* (relatio).
5. *Time-taking* (actio).
6. *Time-giving* (passio).
7. *Where* (ubi).
8. *When* (quando).
9. *Self-having* (situs).
10. *Self-having with otherwhat* (habitus).

Each of the Rede-matters comes into the following lines :

The coated (10) hind (1) at morn (8),
A-walking (9) by the thorn (7),
Found (5) three (2) white (3) lambs (4) forlorn (6)
From dams (4) that had been shorn (6).

Coated, 10, self-having with a coat.
Hind, 1, speech-thing.
At morn, 8, when.
A-walking, 9, self-having alone.
By the thorn, 7, where.
Found, 5, time-taking.
Three, 2, muchness.
White, 3, suchness.
Lambs, 4, twin suchness, relative to dams, as
Dams, 2, are to the lambs.
Had been shorn, 6, time-giving.

9. (1) *Thing* or *being* (substantia), a selfhood or a being that is a self.

10. (2) *Muchness* (quantitas), as of length, room, bulk, weight, or tale.

11. (3) *Suchness* (qualitas), by which a thing is said to be such, and marked off, more or less, from some others of the same name, as white or black, long or short, heavy or light. Suchnesses may be of sundry pitches, as long, longer, longest.

12. (4) *Twin suchness* (relatio). Twin suchness is the suchness of one thing to another, without which it would not be such to the other, as, father or mother to

son or daughter, husband to wife, teacher to learner, hirer and hireling, the warden and ward, the lover and beloved, high sheriff and under-sheriff.

The father or mother to a child would not be such without the child, nor would the son to a father or mother be such without them.

People are fallen into a loose way of putting the word *relative* for *kinsman* or *kinswoman*, as if there were no other relations (twin suchnesses) but those of kindred, whereas there are very many relations, and therefore very many relatives besides those of blood.

'My relative' is a very loose wording, as it may mean one of any kindred whatever; and as long as 'relative' means 'one in relation,' a debtor is a relative to his creditor; whereas kinsman, kinswoman, or kinschild would show the relation to be one of kindred, and that of a man, woman, or child.

13. (5, 6) *Time-taking* (actio), *time-giving* (passio). Every case of doing or being is a taking of time however short it may be, and being or doing (actio) is a time-taking.

If A. takes time in action on B. (as to see or hit B.), it may be said that B. gives to A. the time which he takes in his action.

14. (7) *Where* (ubi), the stow or place of the time-taking or time-giving.

15. (8) *When* (quando), the time of the time-taking or time-giving.

16. (9) *Self-having* (situs), the way in which a thing may have itself, as standing, leaning, or lying.

17. (10) *Self-having with otherwhat* (habitus), how a thing may have itself with somewhat else as eked on or belonging to it, as, 'John is coated, or sworded, or belted,' or 'the cart is tilted,' 'the room is wainscotted,' 'the rick is thatched.'

This self-having may be given by a time-word made of the name of the on-eked or belonging thing, as in the foreset samples; but often again such a time-word betokens only a time-taking, as 'the bath-chair is a *wheeled* one,' that is, self-having with wheels.

But in the wording, 'the lady was *wheeled* out in a bath-chair,' *wheeled* betokens only a time-giving.

18. Other speech-matters, as

Overthwartings (opposita) opposition, as of

Fatherhood	against	sonship.
Even	„	odd.
White	„	black.
Being	„	wantingness.
Fullness	„	emptiness.
Light	„	blindedness.
Wateriness	„	dryness.
Cladness	„	nakedness.

19. *Forehood* (prioritas) of one thing to another, as of

Time.—Father ere son.
Rank.—King to a judge.
Cause.—Sun to daylight.

20. *Going* (motus), as

1. A forthgoing or going therefrom, as a carriage on the road.

2. A going thereright and not therefrom, as a razor-grinder's wheel.

A going therefrom is mostly called locomotion, but since the word *loco* is the same in 'a loco,' from a place, and 'in loco,' in a place, it does not offmark therefrom from thereright. Locomotion in our meaning is a fro-going, or a forthgoing, or waygoing.

21. *Formarking* (definitio). A formarking is that of a word in kind or meaning, or of a thing in kind, or being, from all others.

Outmarking (descriptio) is a loose kind of definition, though description takes up and leaves out speech-matters other than those which would be taken and left by definition or formarking.

Outmarking is mainly for knowledge or pleasure, and formarking more often for rede-ship or wrangling.

In the shapening of outmarkings or formarkings of many things, and not least of beasts, birds, and worts, we should not slight the meanings of the names which our own kin, or men of other tribes have bestowed on them, as many, if not most of such names hold some very strong mark of them. As the cud-chewing of the *cow*, so called from *caw-an*, to chew; or the hunting of the *hound*, from *hend-an*, to catch or hold. From the names of the 'badger' in English, Welsh, and French, we hear that it has a bag, is piebald, and is, by main hue, grey.

From the Italian and Hindustani that the 'carp' is a dragging or trailing fish. The 'dotterel' is called doltish in Latin and Swedish as well as English, and is marked as a rain bird in some other tongues. We mark the *gliding* flight of the 'glede,' and the shape of the cross-beak's bill by its name. From 'neel-gaw' (blue cow) the Persian name of the animal, we learn that blue is the hue of its kind and not a chance one of some one beast, and that it is somewhat like a cow. The 'seea-gosh' (black ear) *felis caracal*, has one very clear mark in its name, as has the 'salmon' (salmo, salimo, a saliendo) of its leaping in its way up the stream.

22. *Under-sharing*, *under-dealing* (divisio), as of the whole kind into its under-hues, as

1. Animal into man and brute.

2. The whole into its shares, as man into body and mind.

3. The whole into its under-belongings, as a tree into stem, limbs, and leaves.

23. *Sameness* (identitas), *otherness*, *othersomeness* (diversitas). Sameness may be self-sameness, or name-sameness. 'John's book' may be the selfsame book that he read yesterday, a copy of 'Robinson Crusoe;' but if Henry should say to him 'Oh, you are reading the same book that I read yesterday, "Robinson Crusoe,"' his words would not be true for self-sameness, but true only for name-sameness; for a book of the same name, though it might be of the same edition, would not be the selfsame book. So if John should have run a quarter of a mile with Edwin, it might be said that he had done

the same thing, or the same deed as Edwin. No, the same only in name, for the steps made by the one boy's legs cannot be the selfsame steps which were made by the other boy's legs. (From the not sundering in the mind self-sameness from name-sameness there might come, if they have not come, some, if not many, misleading flaws of rede-ship.)

24. *Otherhood* is of sundry underkinds. Otherhood
of *kind*, as a horse and a cow;
of *underkind*, as a terrier and greyhound;
of *sex*, as boy and girl;
of *tale*, as three and five;

There are cases of otherhood when one thing cannot be without the other, as a man and breathing, fire and heat, eyes and sight; and when one thing can be without the other, as a swan and whiteness (as in the black swan of Australia); or a ship and its crew.

Akin to sameness and otherhood are
Evenhood (æqualitas).
Unevenhood (inæqualitas).
Likeness (similitudo).
Unlikeness (dissimilitudo).

BOOK II.

1. *Thought-puttings, outwordings* (propositiones). A thought-putting is a forth-putting of a thought in words. Such thought-puttings are of two parts, called the two ends, termina or termini, the *fore-end* and the *latter-end, or aft-end*, as—

fore-end,	*latter-end*
John	lives
John	is good
John	is seen
John	is king.

The fore-end being the speech-thing (subjectum) and the latter-end being the time-taking or time-giving (prædicatum).

The latter end may be put with the bare time-word as 'John lives,' or with any waymarks or steadmarks of the time-taking in its beginning or end, or at any point of it, in room or time, or any mark of muchness or suchness or self-having.

One time-taking is only one end of a proposition if it be of more or less length, and given with many or few waymarks or stead-marks either of room or time.

Room: 'The bird—flew.' A clean time-taking.

'The bird—flew from the apple-tree, in the corner of the garden, through the archway, and under the elm, by the barn, round the hayrick, and on over the stream,

just below the willow, and above the bridge, and then to the stall, and into an ivybush.'

All the wording after the word 'flew' gives the way-marks of the timetaking 'flew,' but does not make another end.

So of *time*: 'John—was ill,' a clean time-taking.

'John—was ill after Christmas, before Lady-day, from the first Monday in March, over the next Sunday, into and beyond Lent, till (or to) Easter, through May towards Whitsuntide, for three months, if under four months.'

The time-taking 'was ill' with its way- or stead-marks through the time.

Is not the word *term* (termen or terminus) wrongly taken in common speech as meaning a single word? It might not be wrong to say, 'John spoke of you in terms of praise,' if the speaker understands that 'terms' means ends of the thought-putting; as John might have said, 'Brave Henry is a good man,' a proposition or a thought-putting of the fore- and latter-ends, the man, and the time-taking; but when a man talks of the terms of a science as single words (lore words) and gives *rallentando* as a term (terminus) in music, it is not clear that he speaks rightly, since *rallentando* would rarely, if ever, be the latter-end or even the fore-end of a proposition in the science of music.

2. *The putting of the ends* (suppositio terminorum). The ends of a thought-putting may be set in sundry shapes or ways—

1. *Wordly*, as 'man (meaning the word man) is a one-sounded word.'

2. *Shapely* or *selfly*, as 'man is an animal.'

3. *Truly*, as 'the eagle is a strong bird.'

4. *Only wordly true*, as 'the eagles (Roman standards) were taken.'

5. *Simple*, as 'John is a onehood' (individual).

6. *Common*, as 'man is a species.'

7. *Onehoodly and commonly*, as 'John walks,' and 'man walks,' or 'man walks' (common), 'some one man walks' (singly).

8. *Selfly*, as 'man (in and of himself) is breathesome,' 'fire is hot;' whereas, if 'John is lame,' or 'the water is hot,' John is lame, and the water is hot, haply and not selfly.

3. *Out-broadening* (amplificatio), *in-straitening* (restriction).

Out-broadening as to time:

As to *two* times—

Now and *heretofore*: 'I will pull down the house,' which is and was heretofore.

Now and *hereafter*: 'the living man will die,' the man now or hereafter living. 'I build a house,' which is and will be.

As to *three* times—

Now, *heretofore*, and *hereafter*: as 'every son of man will die.' Son heretofore, now, or hereafter.

As to *four* times—

Now, *heretofore*, *hereafter*, and *may be*: 'flowers fade,' that are, were, will be, or may be.

In-straitening or *straitening* by straitening words,

as 'a wise man knows himself,' 'John's horse gallops fast,' 'John is strong in the arms.'

Singly (distributiva). All put by each, as 'each or every man had a sword, and so all had swords.'

Clustered (collectiva), 'all cows are cloven-footed.'

Somely, 'some man swims,' or 'some men swim.'

4. *Sundrinesses* or *kinds of a thought-putting* (divisiones propositionum). Thought-puttings are of three kinds, as to 1, *matter*; 2, *suchness*; and 3, *muchness.*

As to *matter*, as simple, 'man is an animal.'

Suchness, as, 'John is good.'

Muchness, as, 'A shilling is (worth) twelve pennies.'

Hingesome, with one thought-putting a hinge to the other, as 'if man is an animal he is a body.'

Clean, with no wording but that of the speech-thing and speech-matter, as 'man is breathesome.'

Not clean, but beset by other speech-matter (modalis), as '(it must be that) man is breathesome.'

As to *suchness*, as ayesome, so; or naysome, not so.

Ayesome, as 'man is breathesome.'

Naysome, 'man is not a stone.'

Or 'to be a man is to be breathesome,' or 'not to be breathesome is not to be man.'

Unbounded or *unstraitened*, as 'every man is breathesome,' 'no man is a stone.'

Straitened, as 'some men are learned,' 'many men are selfish.'

Unformarked (indefinite), as 'dogs are learnsome,' 'man is born to trouble.'

Onesome (singularis), 'John is wise.'

A thought-putting may be onesome-ended, or manysome-ended.

1. Both ends onesome, as 'John—is wise.'

2. One end manysome and the other onesome, as 'John and Alfred—are wise,' 'John—is wise and good.'

3. Both manysome, 'John and Alfred—are wise and good.'

4. Haply. 'John—is sick,' 'the water—is cold.' 'Sick' and 'cold' haply, not selfly, or by happening and not by their kind, as 'man' and 'water.'

5. *Withstandsomeness of thought-puttings* (oppositio propositionum) is where one withstands the other in muchness, or suchness, or both.

Flatly thwartsome (contraria), as 'every man walks,' 'no man walks.'

Underthwartsome (subcontraria), 'some men walk,' 'some men do not walk.'

Withstanding only in muchness (subalterna), as 'every man walks,' 'some man walks,' 'no man is always wise,' 'some man is not always wise.'

Flatly gainsaying (contradictoria), both in muchness, and suchness, as 'every man runs,' 'some man runs not,' 'no man runs,' 'some man runs,' 'John is wise,' 'John is not wise.'

Take *a.* for *all*, *n.* for *none*, *s.* for *some*, *sn.* for *some not*, each letter being the head letter of the word for which it stands; then

a. (1) means *all are.*
n. (2) „ *none is.*

s. (3) „ *some are.*
sn. (4) „ *some are not.*

Then *A* says *aye*,
And *N* says *nay*,
Unstraiten'd in their say;
S says *aye*,
And *SN* says *nay*,
But in a straitened way.

Then putting *A.*, *S.*, *N.*, or *all*, *some*, or *none* for the fore-end of the thought-puttings, and *so* or *not so* for the latter-end or time-taking of it, we shall have patterns of sundry forms of propositions:

(1)	*A.*	*so*
	All men	are wise.
(2)	*N.*	*so*
	No man	is wise.
(3)	*S.*	*so*
	Some men	are wise.
(4)	*S.*	*not so*
	Some men	are not wise.

(1) and (2) which are flatly gainsaying (contradictoria), as 'all men are wise,' 'no man is wise.' So (2), (3), 'no man is wise,' 'some man is wise,' and (1), (4), 'all men are wise,' 'some man is not wise' are flatly gainsaying (contradictoria).

(3) and (4), 'some men are wise,' 'some men are not wise,' are underthwartsome (subcontraria).

(1), (3), 'all men are wise,' 'some man is wise,' under-matchsome (subalterna).

(2), (4), 'no man is wise,' 'some man is not wise,' under-matchsome.

6. *Even-mightedness of thought-puttings* (æquipollentia), Thought-puttings may be unlike in shape or in their two ends, and yet may be of one might in meaning. The ends may shift their shape or wording by the intaking or outleaving of fornaying words, *no*, *not*, *ne*, and others, as—

'*Not* every horse is black; some horse is not black.'

'It is *not* that *no* horse is black; some horse is black.'

'There is *not* any horse which has *not* been a colt; every horse has been a colt.'

'It is *not* every man who has *not* been sick; some man has been sick.'

Two *nays* make an *ay*, as—

'It is *not* John who is *not* at school; It is John who is at school.'

'I am *not un*mindful of your kindness; I am mindful of &c.'

7. *Shifting* (conversio).

End-shifting. End-shifting is the setting of each of the two ends of a thought-putting in the stead of the other, as—

'A triangle—is a three-sided figure.'

Shiftedly:

'A three-sided figure—is a triangle.'

There are three kinds of end-shiftings:

1. *Simple.*
2. *By hap*, and
3. *By with-setting.*

Simple:

'No man—is a stone,' 'no stone—is a man.'

Not every true thought-putting is true with its ends shifted, as—

'Every soldier—is a man.' But it is not true that
'Every man—is a soldier.' But if
'Every soldier is a man': then by hapsomeness
'Some man is a soldier.'

Shifting of the head-end by *hapsomeness* (accidens), as—

'Every soldier—is a man.'
'Some (not every) man—is a soldier.'
Shifting by *thwart-putting.*

Shifting of the ends and changing of the straitened end into an unstraitened shape, as—

'Every soldier—is a man.'
'Every one not a man—is not a soldier.'

8. *Mood thought-putting* (propositiones modales), are such as are put in some wider shape under a new heading, or those in which the whole thought-putting is put as an under-end to a new head-end, of

Needsomeness, or
Hapliness, or
Mayliness, or
Unmightsomeness, as—

Simple:

'Man is breathesome.'

With a mood heading of needsomeness:

'(It must be that) a man is breathesome.'

Simple:

'John is learned.'

With a mood heading of hapsomeness:

'(It is open to) John to become learned.'

Simple:

'Some water is hot.'

By a heading of mayliness:

'(It can or may be that) some water is hot.'

Simple:

'Offences will come.'

'(It must be that) offences will come.'

'He goes through Samaria.'

'(He must needs) go through Samaria.'

Let *a* mean *aye* (affirmatio), to both mood and time-taking,

u—*unaye* or *nay* (negation) to both.

Let *m* stand for *mood*,

am—*aye* to the mood, and *nay* to the time-taking,

um—*unaye* or *nay* to the mood, and *aye* to the time-taking,

Thence we may form tables of the moods:

P.u.	not impossible	—	not.
H.u.	not haply	—	not.
P.am.	impossible	—	not.

N.a.	must be.	
P.a.	possible.	
H.a.	haply.	
P.um.	not impossible.	
N.u.	not must	— not.
P.um.	not possible,	
H.um.	not haply.	
P.a.	impossible.	
N.am.	must be	— not.
P.a.m.	possible	— not.
H.a.m.	haply	— not.
P.u.	not impossible	— not.
N.um.	not must.	

Samples :

P.u.	It is not impossible / It can be	that John is not come.
H.u.	There is no chance	"
P.am.	It is impossible / It cannot be	that John is not come.
N.a.	It must be that	—John is come.
P.a.	It can be that	— "
H.a.	It may be that	— "
P.um.	It is not impossible that	— "
N.u.	It is not that it must be	that John is not come.
P.um.	It is not possible / It cannot be	that John is come.
H.um.	There is no chance that	— "
P.a.	It is impossible / It cannot be	that John is not come.

N.am.	It must be	that John is not come.
P.a.m.	It is possible It can be	"
P.u.	It is not impossible Not a thing that cannot be	"
N.um.	It is not that it must be	that John is come.

The lines

Pu.	*hu.*	*pam.*	*na.*
Pa.	*ha.*	*pum.*	*nu.*
P.um.	*hum.*	*pa.*	*nam.*
Pam.	*ham.*	*pu.*	*num.*

betoken the four moods.

Take the first line of each of the fours:

1. *Pu. pa. pum. pam.* is of possibility or what can be.
2. *Hu. ha. hum. ham.* is of hapliness or what may be.
3. *Pam. pum. pa. pu.* of impossibility.
4. *Na. nu. nam. num.* of need: what must be.

9. A thought-putting may be

Out-shutsome (exclusiva):
'(Only) man writes words,' out-shutting all but man.
Out-takesome (exceptiva):
'Every animal but man is unwritesome.'
Doubling (reduplicativa):
'A hireling (as a hireling) is not above his master.'

10. *Fore-begged thought-putting* (propositio hypothetica).

Hypothetica means 'put-down,' or 'supposed,' and a fore-begged putting is one that begins, in English, with some such word as *if* (in Saxon *gif*, give or grant or allow thou), or *though*, which is, by root-meaning, 'think,' or 'put thou,' and thus the wrangler or reasoner begs that his thought-wording may be given, or allowed, or thought, or put down for the time to be true.

Mostly the fore-begged thought-putting is a hinge, one with another beholding to it, as—

'If ye ask,—ye shall receive.'
'If the floor is of wood,—it is not of stone.'
'If the book is hand-written,—it is not printed.'
'If John is not learned,—yet he is wise.'

A putting may be hingesome and yet not be a fore-begged one, as—

'Since John asked—therefore he received.'
'As ye sow—so shall ye reap.'

Thought-settings may be linked, and not be hinge and beholding ones, as—

'When John reads, Edwin writes.'
'Where there is a painter, there is a picture.'
'John walks as fast as Edwin can run.'

BOOK III.

1. *Wrangling* (argumentation).

A man may have a reasoning or rede-ship with himself, without the gainsaying of another man, but rede-ship against a gainsaying of another is *disputation* or *wrangling* (disputation) with the good meaning of wrestling by mind or word, without anger, for the trowing or proving of some so-believed or holden truth.

Wrangling or rede-ship is of sundry forms.

Wrangling is mostly by syllogism, a three-stepped rede-ship, or a rede-ship of three thought-puttings.

1. The *head* or *first step* (major propositio).
2. The *under* or *middle step* (minor propositio), and
3. The *upshot* or *last step* (conclusio), as—

(1) 'All men are breathesome.'
(2) 'John is a man,'
(3) So 'John is breathesome.'

2. The first two steps are called together *fore-puttings* or *fore-steps* (præmissi), and are put as true, whether they are so or not, or else as fore-begged and yielded.

As there are three steps or thought-puttings, so there are three sundry ends, as each step has two ends; but the three twos do not make six sundry ones, since one end of each step is taken into another step, as—

(1) 'Every man (2) has been a babe';
(2) 'John (1) is a man'; therefore
(3) 'John (2) has been a babe.'

'Man' comes into the first and second steps, 'John' into the second and third, and 'has been a babe' into first and second. 'John' is called the middle step-end (middle term) because he comes in first as the head-end of the middle step,

A rede-ship may be ayesome (affirmative), naysome (negative), allsome (universal), sharesome (particular), unmarksome (indefinite), onesome (singular), as the upshot of any may be ayesome, naysome, allsome, sharesome, unmarksome, or onesome.

3. The ground of the three-stepped rede-ship is that things which match a third thing match each other, whence comes the rule of the speaking of 'every one,' and the speaking of 'no one,' which are of the shapes—

'Every man—has been a babe.'
'No man—is a stone.'

Whatever is said allsomely of any thing is said of those things which are holden under it, as of every one—

'*Every* man is breathesome.'
'John (a man) is breathesome.'
The speaking of no one—
'*No* man is undiesome.'
'John (a man) is not undiesome.'

4. *Shapes* (figuræ). Shapes of thought-puttings in threenesses are the sundry ways in which the head end of the middle step is put in the two fore-steps.

1. Where the middle step's end is head-end in the first step, and latter-end in the middle one, as—

'Every breathesome being—is lifely.'
'Every man—is a breathesome being.'
'Every man—is lifely.'

2. Where the time-taking of the middle step is the latter-end in both the head and middle steps, as—

'No horned beast—*is flesh-eatsome.*'
'Every dog—*is flesh-eatsome*;' so
'No dog—is a horned beast.'

3. Where the middle step's end is head-end in each—

'*Every cow*—is grass-eatsome.'
'*Every cow*—is two-horned;' so
'Some one two-horned (thing)—is grass-eatsome.'

Mood is a fitting ranking of the rede steps as to muchness and suchness.

Let *H.* stand for the head-end of the first shape of the redeship,

2*H.* for that of the second shape,
3*H.* for that of the third shape.

Let *M.* stand for the head-end of the *middle* step of each shape,

L. stand for the *last* step, or upshot of each.

Let *a.* betoken *all*,

Let *w.*, the head letter of the word *wanting*, betoken *no one* or *no*,

o., the sound letter of *some*, mean *some.*

Then *Ha.* / *Ma.* / *La.* } Heads of all three shapes, are allsome, as—

Every *x* —— is *y*.
Every *z* —— is *x*.
Every *z* —— is *y*.

'Every soldier—is a man.'
'Every dragoon—is a soldier.'
'Every dragoon—is a man.'

Second shape:

w. means *no one* (wanting).
Hw. head of head step, naysome.
Ma. middle step, allsome.
Lw. upshot, naysome.

No *x* —— is *y*.
Every *z* —— is *y*.
No *z* —— is *x*.

'No pain—is pleasure.'
'Every joy—is pleasure.'
'No joy—is pain.'

Third shape:

o. means *some one.*

3*Ha.* / *Ma.* } head of head step and middle step, allsome,

Lo. head of upshot, somely.

'Every two-horned beast—is cud-chewsome,'
'Every two-horned beast—is grass-eatsome,'
'Some grass-eatsome beast—is cud-chewsome.'

5. *Shape-shifting* (reductio). Shape-shifting of a rede-ship or thought-putting is a bringing of it over into another shape, by a shifting of some ends of its steps:

3*Ho.*
Ma.
Lo.

Ho., 'Some dog—is a greyhound.'
Ma., 'Every dog—is barksome.'
Lo., 'Some barksome (beast)—is a dog.'
Take the step *Ma.* and put it first:
'Every dog is barksome.'

Take the step *Ho.* and make it *Mo.*, with the ends 'dog' and 'greyhound' shifted each into the place of the other:

'Some greyhound—is a dog.'

Turn *Ma.* into *Lo.*, putting the ends 'dog' and 'barksome (beast)' each into the place of the other:

'Some barksome (beast)—is a dog.'
Ha. 'Every dog—is barksome.'
Mo. 'Some greyhound—is a dog.'
Lo. 'Some barksome (beast)—is a dog.'

6. *The finding of the middle step-end* (inventio medii termini). A man may sometimes want to find whether he can bring from a given head-thought-putting an *upshot* of a needed form, and so must seek a so-called middle term, middle step-end, or a step-end between the two ends of the first step or thought-putting.

If he wants to bring out an unstraitened ayesome upshot, the middle step-end may be the fore-end to the

higher step, and hinder end to the lower step. Call it the 'What is it,' and so write the rede-ship as of the B.-headed shape:

'Every "What is it"—is cloven-hoofed.'
'Every two-horned beast—is "What is it."'
Question: What will do in the stead of 'What is it'?
Answer: Cud-chewsome beast.
'Every cud-chewsome beast—is cloven-hoofed.'
'Every two-horned beast—is cud-chewsome.'
'Every cloven-hoofed beast—is two-horned.'

If he wants a straitened ayesome upshot, the middle term must be fore-end to the higher step, and hinder end to the under step of the rede-ship, which is of the shape—

D.a *s.i* *th.i*

s meaning 2nd step. *th.* 3rd step. *a* all. *e.* none. *i* some are. *o* some not.

or fore-end to both, of the shape—

D.a		*D.i*		*D.a*
s.a	or	*s.a*	or	*s.i*
th.i		*th.i*		*th.i*

'Every "What is it'—is two-horned.'
'Some one grass-eatsome beast—is "What is it."'
'Some one two-horned beast—is grass-eatsome.'
Question: What will do for 'What is it'?
Answer: Cud-chewsome.

If he wants an unstraitened naysome upshot, the middle term must gainsay the higher step, and be hinder end to the under step, and may be of the shape—

C.e
s.a
th.e

'No good man—is "What is it."'
'Every miser—is "What is it."'
'No miser—is a good man.'
Question: What will do for 'What is it'?
Answer: Selfish.

If he seeks a straitened nay, the middle term may thwart the higher step and be hinder end to the under one, and the rede-ship may be of the shape—

F.e
s.i
th.o

though it may take one of two or three other shapes.

7. *A single-headed rede-ship* is one with the same fore-end to the two fore-steps, as—

'Alfred—was good.'
'Alfred—was king;' so
'Some king—was good.'

8. *In-lurking rede-step* (enthymeme) is a rede-ship of only two rede-steps, as one of the three lurks unworded in the mind of the speaker, as—

'My starling has only one leg,' and so
'She cannot run.'

Put in the higher rede-step, which may be—

1. 'A starling with only one leg cannot run.
2. 'My starling has only one leg;' therefore
3. 'She cannot run.'

A rede-ship with an in-lurking thought (the enthymeme) is not unwisely very rife in our common talk since the head step is so fully understood and allowed that there is no call for the wording of it. If I say 'my tub leaks, because it has a hole in the bottom of it,' the truth of the step of the reasoning which words the cause of the upshot, 'a tub with a hole in the bottom of it will leak,' is already in the hearer's mind.

It is not, however, always thus with the in-lurking step of rede-ship, as it may be a belief only of the speaker's mind, and may lack proof, or may be too strongly put to be fully true; as, if Tom should say, 'John holds such or such opinions and must be a fool,' the head step would be that every man who holds those opinions must be a fool, which wants proof and may not be true. He might say on a call for a proof, 'They are opinions which I feel sure are wrong, and which every body but himself knows to be wrong;' the first of which propositions is of no weight as a proof, and the other wants proof which, most likely, no man could find.

The head step which may lurk in the mind may be true, but the middle one may be untrue, as—

'John cannot understand that, for he does not understand anything at all.'

The full rede-ship would be—

'A man who cannot understand anything at all cannot understand that.'

'John cannot understand anything at all'; therefore

'John cannot understand that.'

But the middle step might be open to a very unwelcome challenge for proof.

Much of this kind of reasoning, if it be reasoning rather than loose talk, comes through strong feeling, and an overshooting of truth (hyperbole) very rife and sometimes harmful and unfair to men.

9. *Many-headed* or *chain-headed rede-ship* (sorites), is one with several step-heads, every following one from the latter step-end of the former, as—

'*A.* is akin to *B.*'
'*B.* is akin to *C.*'
'*C.* is akin to *D.*'
'*D.* is akin to John.'
'John is akin to *A.*'

So-put rede-ships (syllogismi hypothetici). A so-put rede-ship is one of which the first step is a twin-step, or one of a hinge-step and a hank-step, of which the truth hangs on that of the hinge-step, as—

'If John is man—he is breathesome.'
'If John is speaksome—he is man'; so
'If John is speaksome—he is breathesome.'

The hinge untrowed and the hank trowed—

'If ye ask' (I trow not whether ye will or no) then
'Ye shall receive' (I trow).

The hinge put as true though trowedly untrue, and the hank one trowed—

'If ye asked' (as I trow you do not), then
'Ye would receive' (I trow).
'If a dog is a huntsome beast, he has holding teeth';

But 'the dog is a huntsome beast,' therefore
'He has holding-teeth.'
'It is day or it is night';
'It is not day'; therefore
'It is night.'

10. *Law-tracking* (inductio), a tracking of the laws of nature, or of an all-common truth from the cases that happen under it.

As if man should have seen that this and that thrush with many thrushes, onward, one after another, plastered the inside of her nest, and thence should take it as a law of bird-life that the thrush plasters its nest.

11. *Understanding* (conditiones) of thought-puttings, or the understanding with which they are put. Of every one, as—

'Man (is breathesome),'

which is true of all men of all time.

'A triangle (is a figure of three sides).'

Here the speech-matter is a formarking of the speech-thing.

'Man is laughsome.'

Here neither end is a formarking of the other.

'Man *is*,'

where the speech-matter is not as to *what* man is, but of his being only, that he *is*.

When the cause is told of its outcome—

'He died stabbed,'

and other cases.

12. *Questions and proofs.* Questions are—

Whether a thing be, and
Why it may be.
What it may be, and
Wherefrom it may be.

Demonstrations, proofs (demonstrationes), may be :

Unstraitened or unbounded, as—

'Every man is breathesome.'

Straitened, as—

'Some man is learned.'

Ayesome or naysome, and others.

In-wit rede-steps.

(Syllogismi topici.) In-wit rede-ships are such as are grounded on thought-puttings which are holden or allowed as by the common faith, or in-wit (conscience), or main opinion of men, or mankind, as that—

'Honesty is the best policy,'

or that

'Lying is shameful,'

or on the commonly holden laws of civility, or calls of generosity, or common maxims.

Two-horned rede-ship.

(Dilemma, from *di*, *dis*, two, *lemma*, a catching) is a case of rede-ship in which a man must allow one of two thought-puttings, both of which are evenly harmful to him, as the claimant to the Tichborne lands swore that he was Sir Roger Tichborne, but that he had never written a letter to Lady Doughty, to whom it has now been shown that the true Sir Roger wrote a great many letters.

He must either be Sir Roger Tichborne or not.

If he is, he is guilty of perjury in that he swore he never wrote the letters. If he is not, he is guilty of perjury in that he swore that he was Sir Roger.

A dilemma:

'24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

'25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

'26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

'27 And they answered Jesus and said, We cannot tell.'—*Matt.* xx.

The steads or *stand-points.*

(Loci) of rede-ship are those on which the first step of a rede-ship is taken, as on things already known, and are of sundry kinds.

On these steads or stand-points reason has drawn truths or beliefs (maximæ) of truths, which become stand-points of rede-ship for yonder truths or beliefs: as in Euclid's Elements every proposition that is proved becomes a main step of rede-ship for the proving of a yonder one.

These truths and beliefs are from many sources, and have come to our minds in many ways; as from the happenings and behaviour of things in the world of matter and mind, and from the word of God: from the

gathered knowledge of our fore-elders, and the laws of nature, so far found as lore-seekers have found them, and from our own knowledge and from many other sources.

Of these beliefs proverbs make a great body; many of them are unshakesomely true, while some, and mainly in a back-turned shape may have flaws.

Cause and its outcome.

1. Or *the outcoming of the outcome* (causa et effectus) as the sun and heat, or heat and the melting of metals, or a maker and the thing made by him.

Beliefs. 1. To put the cause is to put the outcome, or the outcoming of it: to put the sun is to put heat.

2. To take away the cause is to take away the outcome or its outcoming: without heat the metal would not have melted.

This, however, ought to be given and taken warily, since to take away the melting of the metal might not be to take away all heat, of which there might have been some, but too little to melt the metal; so that the heat, as a *cause*, must here mean the heat that would melt the metal.

Again put the builder of a house and you put the house, the outcome from him, as his work, but to take away the builder of a finished house may not be to take away the house, though to take him away from an unfinished house would be to take away the further outcoming of the house.

3. Such as is the cause such is the outcome, and so backwardly.

'Such as is the tree such is the fruit';

not always so, though mainly true.

'As is the seed such is the crop';

no, not always so, from other causes in the earth or air.

4. The cause is ere the outcome of it, as the sun ere the sea-steam; the shoemaker ere the shoe.

5. As long as a yonder cause of good to men is not known to them as such, they do not prize it, and may misbehave themselves to it.

'Is the cow a cause of good to men'?

Yes, any one will say, and tell wherefore.

'Is grass a cause of good to man'?

Yes, may be the answer, for the cause of good, the cow.

'Is carbonic acid gas a cause of good to man's life'?

Not that I can see, one man may say; while another may answer, It is good with its carbon for the good thing, the grass, for the good thing, the cow; since the last speaker may have seen in the carbon a cause of good as a yonder link in the chain of causes, beyond those two which might be known to the other.

The high office of the seeking of truths in lore is that of seeking wisdom by knowledge, or of finding yonder and yonder causes of good and evil to man, and it may be that men have misbehaved themselves to beast, bird, and plant, as not knowing them to be yonder causes of good, as they may, and often do, slight yonder causes of evil. A thing may be a cause of evil to man in one form, and of good in another, as carbonic acid gas is evil to the man as inbreathed in the air into which it has just been outbreathed, though it may be good in the grass.

The thing and its suchness.

1. (Subjectus et accidens.) To put the thing is to put its selfly suchness, as

'A plant is growsome.'

But it is not always true with the ends shifted, as

'If it is growsome, it is a plant';

no, it may be a babe.

2. To take away the selfly suchness is to take away the thing—

'If it is not growsome it is not a plant.'

But the shifted form may not be true, as—

'If it is not a plant it is not growsome';

yes, it may be a lamb.

3. To put a time-taking of a thing is to put some time and place.

If John felled a tree he was by the tree at some time.

4. To take away time and place is to take away the time-taking.

If there was no time or place at which John felled a tree, he did not fell it.

Unmatchsome and matesome.

To put or take away one of two twin-suchnesses is to put or take away the other.

To put a father is to put a child, to put a debtor is to put a creditor. To pay the debtor's debt to the creditor is to take away the debtor and the creditor at the same time.

This must be understood of the two things of a twin-suchness, for to take away the teacher of the learner is

not to take him away as teacher of any other than that learner.

Two thwartsome things.

(Contrariæ.) To put one is to take away the other—

'If it is day it is not night.'
'If it is night it is not day.'

Not always true, as—

'If water is not hot it is cold';

no, for water has more than two suchnesses of heat; it may be hot, warm, or cool.

Unlike things.

To put one is to put away the other, as—

'If John is a man he is not a lion, nor a horse nor an ostrich.

The whole and its parts.

To put the whole is to put the parts, as to put the whole house is to put the parts of it. To take away all the parts is to take away the whole. This should be understood to mean the whole, or all the parts of the whole, when it was put or taken, as in the putting of a man who has lost a finger-nail: all the parts of the man, as he now is, are put, but not all that he ever had as a man, though he is yet taken as a man.

Kind and under-hue.

1. To take away the kind is to take away the under-hue, as—

'If he is not an animal he is not a man, nor beast, nor bird.'

'If it is not a bird it is not an eagle, nor hawk, nor kite.'

2. To put the underhue is to put the kind, as—

'If it is a lion it is an animal.'

Definition and division.

To take away the for-marking is to take away the thing for-marked, as —

'A square is a figure of four equal sides and four right angles.'

To take away the four equal sides and four right angles is to take away the square.

For-sundering.

'If that babe is not a boy, it is a girl.'

'If it is not a girl, it is a boy.'

Witness

(Testimonium) is of many kinds.

For-naysome witness is of no proof.

The witness of sight is of much weight, but not such that the mind is never deceived in it: A stick with a half of its length in water is not crooked because it looks so.

FLAWS.

(Fallacie).

Flaws or *unsoundnesses* (fallaciæ). A flaw or an unsoundness in rede-craft is a thought-putting which is unsound, or cheatsome, or guilesome.

Flaws are of sundry kinds.

1. *Flaws in wording.*

A flaw of *name* or *twy-meaning*:

The unsoundness such as that of *punning*, as if one should prove that a lifting machine is a bird, because it is a *crane*; or

That water has legs, because it runs.

Or that some bird is made of paper, because a boy's *kite* is.

This kind of flaw is answered by a showing of the sundriness of the meanings.

Or that John is gifted with sight of higher might than that of other men, because he can see a man through the hole (whole) of his stone wall.

Or that a clergyman was hanged because he was *suspended.*

Or as if one would prove to *A.* that a rascal *B.* were not such, since he (*A.*) had called him in irony a *nice fellow.*

2. Flaw of *figure of speech*, as if one would reason that a master had only five workmen because he employed *ten hands.*

3. *Unsoundness of clustering* (compositio) and *sundering* (divisio).

Unsoundness of clustering is the taking as clustered what should be kept sundered, as if it were proved that a man had a *fine flock* of sheep, because he had a few of *fine* sheep.

Or that *five* is both an *odd* and *even* tale, because *two* and *three*, which make it, are *even* and *odd.*

Or when words clustered in the fore-steps are sundered in the upshot, as if it were proved that John's dog is his father, because he is John's and a father (of puppies).

4. *Flaws out of speech.*

Flaws not so much from a misuse of words as from a mis-sundering or misputting of the matter of rede-ship :

The flaw of hapsomeness is that by which what befalls a speech-thing is taken as of its kind or self, as if it were proved that John had eaten raw flesh, because he had eaten the flesh he had bought, and he had bought raw flesh.

Or that a word may knock a man down, as *club* is a word.

Flaw from a wording somehow true to a wording wholly true, as if it were proved that a lady carries her husband in a locket, because she bears her husband's likeness in a locket.

Or that a negro is white because he is *white* in his *teeth.*

Or that John slept at a good house, because he slept at a good *cow-house.*

5. *Flaw from misunderstanding of the rede-ship.*

The rede-ship wants four kinds of gainsaying :

1. Of the same in the same way.
2. After the same.
3. To the same.
4. At the same time,

When the setting is not of the same in the same way, as if it were proved that a horse is not a horse, as it is a mare.

Not of the same as to the same, as if it were proved that a *cow* is black and not black, because she has a white spot on her forehead.

Not to the same, as if it were proved that John was tall and not tall, because he is tall against a dwarf and not tall against a giant.

Not at the same time, as that John will come and will not come, since he will not come on Monday, but will come on Tuesday.

6. Flaw of no cause for cause, as if it were proved that it rained because John shot powder up into the air, or thundered because John's cow lowed.

7. Cause not such for such, as if it were proved that a thing otherwise good ought not to be used because it is open to misuse.

8. The flaw of the outcome, as when from a fore-truth is drawn as an outcome that which is not its outcome, as that a sword is sharp, because a scimitar is so; or that a good shoe will not let in water, because a good boot will not.

When the thing is proved by something alike unknown, as that a mocking bird understands the speech of man, because the parrot does.

Or that a greyhound dreams because a terrier does.

Or that a hare likes to be hunted to death, because a fox does.

9. Flaw of the more known by less known, as that the tides are caused by the moon, because the wind-flaughts or storms of wind are.

10. Flaw of reasoning in a ring, as when each of two propositions is taken in turn to prove the other, as that the milk is lessened because the cat lapped some of it,

and then that the cat must have lapped some of it because it is lessened; or that the child is tired because he cannot walk farther, and then that he cannot walk farther because he is tired.

11. Flaw of many questions as one, as, are not honey and vinegar sweet?

Or, is not John a gipsy and a thief?

Such two-fold questions should be for-sundered and answered sundrily.

In some cases one of them may not be worthy of an answer.

'Art not thou a Samaritan and hast a devil?—*John* viii. 38.

Our Lord answers only to one of the questions. A birth at Samaria rather than at Jerusalem would not itself prove a man wrong.

12. *Flaw of the begging of the question* (petitio principii) is the taking for a ground of proof a thing that is itself to be proved, as that a thing is because it is, or that electricity is only the motion of matter because the motion of matter is electricity.

Proving too much. A man may reason to prove a point of truth and, as far as he proves it, he may prove too much for his own sake, since it may prove an upshot which may in some way be very unhandy to him.

It was said that an English institution in a province ought to be put down because it was a badge of conquest.

The rede-ship must have been of this form:

'Whatever is a badge of conquest to the conquered

race ought to be put down. The English institution is such, therefore it ought to be put down.'

How was it put down?

By an Act of Parliament in the speech of the conquerors.

But what greater badge of conquest can there be, than is the use of the speech of the conquerors of a province, in the laws and law-ordeals imposed on a conquered race.

We should be aware of the many forms of rede-ship of guile, by which the cunning redes-man, instead of putting at once that which he would give as the naked truth to the understanding, tries to win the reason through the heart, or self-love, or love of money, or shame, or fear, or any other feeling. These guileful rede-ships are mostly headed by some fore-say, and are called arguments or rede-ships to or of such or such things. The guile-rede to the man as such (argumentum ad hominem) is an argument to quicken a man to some course, or check him from it, as an argument that might be strong on him, such as he is in his mind, life-interests, yearnings, aims, or love, or hatred.

The argument against our Lord to the High Priests was that he had said he would destroy the (and so their) temple.

To Pilate, the Roman governor, it was that he had forbidden to give tribute to Cæsar, saying that he himself was Christ, a king.

The argument to shame (argumentum ad verecundiam), with words to make a man feel that his opinion or course

of behaviour which he can show to be good, will be a shame to him, hitherto a man of so good a name, or of more worthy opinions.

The argument to fear, of words to make a man fear evil from his chosen course.

Argument to the purse (argumentum ad crumenam), words to daunt a man from his chosen course by the upholding to his mind the cost of it.

The argument from the stick (argumentum a baculo), a threat of the rod.

And many forms of persuasion or off-sweetening of a man from his course, or to another, by sweet words of praise.

There is a vast deal of wrangling which is idle for the finding of truth, and kindles anger for want of clear definitions which cannot be sought too carefully; for when one man upholds against another a so-taken truth under a name by which the other understands something else, their reasonings do not run on the same line, and cannot reach the same upshot. There are things of great weight in the world, and yet, while their names are very rife in speech and writing, it is not easy to formark them, and I am sometimes almost ready to say that I do not understand the meaning of a single word.

I have tried to form a clear definition of 'civilisation,' and of 'superstition,' and of a 'river,' but find it very hard to shapen one for either that shall not shut out too much or too little to leave the for-clearing without want of amendment.

Civilisation is a word very hard to define so as to formark quite clearly ourselves and other men, whom we allow to be civilised, from those that we deem to be uncivilised. If we draw a definition from the Latin (which, however, gives no authority for the mongrel word 'civilisation') we shall find that it is the state in which men are *cives*—men of a *coetus*, from *coeo*—or body of men dwelling in a kind of common form of life; but that lets in any tribe of men living together under a chief, and we cannot shut them out by the putting on of laws as a mark of civilisation, for laws are found among all communities of men, great or small.

If we take the tilling of the land and the building of houses as marks of civilisation, we must take in African and other tribes, which we, in our talk and writing, shut out as uncivilised, if not as savages.

If we mark civilisation to be the state in which men have the steam-engine, or printing, or guns, or any of the higher tokens of our civilisation, we make ourselves to have been too lately wholly uncivilised, and yet our fore-fathers were *cives* without those things of *civitas*.

And as to printing, I have seen a frame which may be called a print block, of a kind which women in one of the South-Sea islands had made or used for the printing of patterns on tapa cloth; and so those people, whom we call savages, had long ago invented block-printing.

Superstition.—A man who may call a belief or a deed superstition may know what he himself means by it; and he may mean by it a belief beyond that of himself in the ghostly world; but then we will not answer *Amen* to

his cry of superstition till we know what he does believe, or how far his belief ought to be a standard of faith in ghosthood, by which we mean spiritual being and agency as differing from matter and dynamics, whether in the great mind of minds, God, or in the soul of man, or in angel or ghost, with its work in the world of mind. Unhappily we do not feel helped to an understanding of superstition by the word *superstitio*, for we do not, for our part, know its primary meaning. Is *superstitio* formed directly from *supersto*, or else from *superstes*? *Supersto* is to overstand or overbe; but as we cannot tell whether a man overpays till we know how much he ought to pay, so *superstitio*, from *supersto*, is undefined till the *statio* itself is marked. *Superstes* is overstanding, or overbeing, or outliving; and *superstitio* from this word, or from the word *supersto*, as it may mean to overlive, would mean the state of one who overbides or outlives —but what? or whom? Some have taken *superstitio* as an idle dread—*superstantium rerum*—of overstanding or heavenly things, and others as the holding of dead men to be still alive, *superstites*; but heavenly beings were called by the Romans *superi*, rather than *superstantes*. *Superstant* and *superstitio*, from the root meaning of living, would mean the *state* of an outliver, rather than a *belief* in such a state. It is not, therefore, very easy to gather the primary meaning of superstition from the Latin name of it, though it may have meant an overstanding, or a standing farther or longer than might be needful on little points of conscience and behaviour, or what we call over-scrupulousness, a meaning which seems to linger with us in many cases of our usage and defi-

nition of the word superstition. It may be the overmuch of belief, as rated from our much or little of faith in ghosthood. To Tacitus the Christian faith was a deadly superstition (*exitialis superstitio*), and to us, as Christians, his polytheism would be as bad a one. A traveller of a Christian land has laughed at the so-taken superstition of some Mohammedans in their prayers to God in a storm at sea, and, if we all held his opinion of superstition, we might as well cut out of our Prayer-book the 'Forms of Prayer to be used at Sea,' if we might not cast away the whole book itself. 'Most of the Malays are *Musselmen*' (says a writer, 1851)—though for Musselmen he should have written *Musselmans*, as—man is not the English man—'and extremely superstitious, and believe that the wind can be controlled by their holy men. On seeing a waterspout they prostrated themselves on the deck, imploring their gods, with the loudest vociferations to vouchsafe their interference.' If he would say that the superstition of the Musselmans was in that they prayed to their *gods* instead of to God, his words would only show how recklessly and untrustworthily superstition is imputed to men of another speech, for if the Koran teaches anything it is the oneness of the Godhead.

Can the reader give a good for-marking (definition) of superstition?

A river.—A man who was angry against my little book on speech-craft challenged me to substitute a word for *river*, a not very easy task which I had never thought of undertaking, as, to tell the truth, I do not clearly understand on what definition a *river* is so called, as differing

from streams which are not rivers, whether brooks, bourns, becks, rills, or others. I once, in the hearing of two railway passengers, happened to call the *Frome* by Wareham a *river*, and one of them said to the other, 'There, they call that stream a river,' as if a stream, to be a river, must be broader than that. But how broad? or how is a river to be defined upon its breadth at some point in its length?

There are some high points of the Thames where it is narrower than the lower end of the Frome.

The Latin source of river will not help us to a clear definition of it. *Rivus* means a stream, and Virgil gives it for the small stream of water sent out in the watering of land.

The Italian *riviera* is a shore, and the Rialto Bridge at Venice leads to the island called the Rialto (for Riv'alto), the High shore, and the French *rivière* is as unformarked from other streams as is our river.

Is a river a stream which falls into the sea, and not into another stream? A girl was lately snubbed by a school-inspector for calling a broad stream a *river* instead of a *confluent*; but then, if a side-stream, however broad, be not a river, neither is the Ohio, or the Missouri, which falls into the Mississippi, a river; though the Missouri is called 'Great,' by the Cree word *missou*, which means great, in the name of the Mississippi (*missou-seepee*), the Great water; and if the bare falling into the sea makes a stream a river, a thread of water, which falls into the sea a mile from its source is a river.

Most likely the definition of a river must be shapen

upon watershed risings and sea-side outfalls; but it is not easy to give a good clear one.

I believe that the Frome has a good right to the name river, as it drains a basin which reaches from the English Channel up to a watershed that sends off another stream on its other side to the British Channel below Bridgwater.

I might call a river a main-stream, a very unclear definition of it.

Public, and public property.—The word *public* is a word of so loose a use that, although its meaning may be close enough for common talk, yet when we bring it into questions of right and law, as those of the handling by the State of what may happen to be called public institutions, public property, and public accommodations, and the claims of the public on the services of men, we should understand what is *public* or what we mean by the word *public.* The Church, we are told, is a public institution, and its endowments are public property, and the public have a right to deal with it as it will; just as if the use of everything that is called public, from a public path to a public vehicle, belonged fully and freely to every man in the kingdom.

Now the word *public* (*pop-ulicus*) means belonging to every one, for the root of the word is found in Celtic speech, though it was lost by the Latin,—in *pop*, now *pob*, which means every, each, as *pob ceiniog*, every single penny, and *pawp*, *pawb*, all: 'Wrth hyn y gwybydd *pawb* mai disgyblion i mi ydych,' By this shall *all* (men know that ye are my disciples.—*Matt.* xiii. 35. 'A *phob*

llygad a' i gwel ef',' and *every* eye shall see him; and *pop-l* or *pob-l*, the Latin *pop-ulus*, means every man or all men taken singly. But when we look more narrowly into the cases of so-called public things, we see that the rights of this *pop-ulus*, this body of all men, are less or more bounded, and in some cases very small, while the rights of the one or few are strong against them; and, therefore, that so-called public things cannot be all treated as belonging to the *pop-ulus*, only because men choose to call them by the loose word 'public.' Though here it may be observed that the *pop-ulus* ought to be taken to betoken in its full meaning, all the people of the state or kingdom, and not every man on earth.

It may seem from the words of some men that they sometimes look to public ownership and at other times to public use as a mark of what is public; and now, as to ownership, a thing of good may belong—

1. To all, *pob*, every one, as an old path or the sea water, as far as it belongs to England.

2. It may belong to a 'many' but not all, as a public market-place, or a room in a town hall, which may belong to the burgesses.

3. It may belong to one, as the advowson of a church.

Then, again, the use of a thing of good may be more or less free, or bounded.

4. So it may be for the use of all as it belongs to all, as an old path or a common bridge.

5. It may be for the use of a 'many' but not all, as a common open to the landholders of a parish, or a free grammar school free to the householders of a town.

6. It may be for the use of one, as a national palace for the use of the king, or a keeper's or warder's lodge at a cemetery or jail.

Again, we may take the uses of so-called public things to be of three forms, and so—

7. The use may be free, as that of a path or sea water.

8. The use may be bought, as the use of a so-called public conveyance or of the post-office.

9. The use may be bounded, as that of a so-called public museum or picture gallery, which is bounded to hours or days, or that of a public park, bounded to recreation, and not yielded to every kind of traffic.

In questions of right and wrong in the cases of so-called public things, we have under thought the boundedness of ownership, of usership, and of use. If we take first the ownership and usership, we see that a so-called public thing may belong—

1,4. To all, the *populus*, for the use of all, as a path.

1,5. It may belong to all for the use of a many, as national barracks for the use of only soldiers, not the *populus*, or as houses of Parliament for the use of the representatives.

1,6. It may belong to all for the use of one, as a national palace for the use of the king.

2,4. To a many for the use of all, as a street pavement belonging to the burgesses for the use of any men.

2,5. To a many for the use of a many, as a burgess-owned free-school for the use of the town-born boys, or

a parish-owned advowson, or church, for use of the parishioners.

2,6. To a many for the use of one, as a mansion-house belonging to burgesses for the use of their mayor.

3,4. To one for the use of all, as a clock or well, endowed to be kept good by the owner, for the time, of the land that holds it, for all by-comers.

3,5. To one for a many, as the advowson of a church, holden by the patron for the use of the parishioners.

3,6. To one for the use of one, as to one for himself or a ward, which is a case of private and not public property, and may be left out of the question, so that we have eight instead of nine cases of so-called public things.

If, then, we had in these cases eight sundry ones of so-called public things, and if all of them varied, as, however, some of them may not, with all three forms of uses, or if each of them might be holden in free use, or bought use, or bounded use, then we should have eight times three, or 24, cases of so-called public things, of which we should understand the differences, so as to perceive how far the State might righteously take them in hand for abolition or change.

The word *public* is often wrongly used for boundedly common, not public.

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